

MORAL JUDGMENT: A COMPARISON OF TRAINING EFFECTS ON
PROFESSIONAL AND PARAPROFESSIONAL COUNSELORS

By

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To the women in my life:

My mother who made it all possible in the beginning
and my wife with whose help, in the end, anything is possible.

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Problem

Professional ethics have recently become of great importance to the counseling profession. The training of counselors in the principles of ethics is therefore of importance to Counselor Educators. Paraprofessionals as a new phenomenon in counseling have been the center of a great deal of research. Many professionals have expressed concern over the use of paraprofessionals in areas of counseling which are beyond their competence.

This study was undertaken to investigate the effect professional and paraprofessional counseling training has on the moral judgment of its students. Also investigated was the question of differences in moral judgment between professional and paraprofessional counselors.

Methodology

The sample included professional and paraprofessional counselors and trainees. The professional group consisted of graduates and students from the Counselor Education Department of the University of Florida. The paraprofessional group consisted of graduates and students from the Human Services Aid Program of Santa Fe Community College in Gainesville, Florida. The professional and paraprofessional samples were split into three training subgroups, graduates with at least one year of counseling experience, students beginning training, and students ending training. There were six subgroups in all, three of professional counselors and trainees and three of paraprofessional counselors and trainees.

Each subject was administered three paper and pencil instruments, the Defining Issues Test to measure moral development, the Tennessee Self-Concept Scale to measure self-concept, and the Helping Disposition Scales to measure altruism.

Comparisons were made between the different training groups and between the professionals and paraprofessionals on the data generated by the instruments. Correlation coefficients were calculated between moral development and self-concept and between moral development and altruism.

Findings and Conclusions

Significant differences in moral development were found between the professional and paraprofessional groups. No differences in moral development were found between the different training levels of the professional and paraprofessional groups taken together or

separately. A significant relationship was found between moral judgment and self-concept for the professional group only.

The conclusions drawn from the study were:

- (1) Professional counselors and trainees were found to be more skilled in moral decisions than were paraprofessional counselors and trainees.
- (2) Neither professional nor paraprofessional training could be said to have affected the moral judgment of its students.
- (3) The professional counselors and trainees and the paraprofessional counselors and trainees appear to be two distinct groups. The differences between the groups point toward the conclusion that different types of people select to become professional counselors or paraprofessional counselors.

CHAPTER I INTRODUCTION

The society in which we live has an ever changing set of rules, laws, and mores which is collectively named ethics. The ethics of our society are the basis by which the rightness or wrongness of any act is measured. As the rate of social change continues to accelerate (Toffler, 1970), society changes what is considered right at a speed never before experienced by man. Hobbs (1959) states it thus, "Ethics is a consequence of social evolution and a main contributor to further social development" (p. 218). Since part of the definition of a profession is that it has a set of ethical principles common to its members, professional organizations have a need to understand moral behavior and its antecedents (Wrenn, 1952a). The counseling profession, because it undertakes to train its members to be professional, needs a thorough understanding of moral behavior if its training endeavors are to be successful.

Purpose of the Study

The need for an understanding of moral behavior coupled with a recent drive toward greater professionalism in counseling has caused increased interest in professional ethics. The purpose of this study was to investigate the process by which the moral judgment of professional and paraprofessional counselors changes through training and experience. It further attempted to study the relationship between

personality characteristics and moral development level of professional and paraprofessional groups. Much of the research conducted on ethics has concentrated on professional ethics as measured by knowledge of a professional code (Dexheimer, 1969; Morris, 1968; Noland, 1971). This study measured moral judgment level as an indicator of level of moral behavior. According to Keniston (1970) there is strong evidence to indicate that such a relationship does exist. The research reported is based on the ideas that moral behavior is the objective of ethical codes (Schwebel, 1955a; Wrenn, 1952a) and moral judgment is a prerequisite of moral behavior (Kohlberg, 1971, 1975). The study hoped to expand the area of knowledge around professional ethics and provide a basis by which decisions concerning the topic of ethics can be made. It, therefore, assumed a logical connection between moral judgment and ethical behavior and attempted to respond to the many calls by the professional community (Creegan, 1958; Wiskoff, 1960; Wrenn, 1952a) for research into the area of ethics.

Need for the Study

Wrenn (1952b) speaks of the need for research in the area of professional values and ethics when he states:

Certainly too little is known about the counselor's purposes and values. What may they be? How are they evaluated? Are they taught or caught? Beyond selection and the relationship of theory and practice, there is the philosophical and social justification of a counselor's excuse for being. (p. 14)

Following the call of Wrenn (1952a) and others (Wiskoff, 1960), several individuals have conducted research in the area of ethics. Dexheimer (1969) in his study of the American Association of School Administrators found that while its members accepted their own code of

ethics, few utilized it or understood it. Morris (1968) investigated the knowledge American Personnel and Guidance Association members had of their own code of ethics. All his subjects had been exposed to the code via a graduate course, but the results forced him to conclude that they had either never learned the material or had forgotten what they had learned. Noland (1971), in his study of the handling of confidential client information by professionals, found startling discrepancies between the professionals' code of ethics and their reported actions. Noland expressed himself thus, "It is evident to me that we make a great mistake if we assume that even fully certified counselors know and follow the ethics of their field and the practices of a 'profession'" (Noland, 1971, p. 554). In light of these results it became obvious that further research in this area was warranted, especially that which provided some better information about the effect training has upon moral development.

The research quoted above concentrated on the measurement of ethics using professional codes and measured subjects' knowledge of the code and acts which might be at variance with that code. Considering the lack of positive results and the aforementioned rapid changes in morals, which work to outdate codes of ethics, the present study was designed to measure counselors' moral development as described by Kohlberg (1975) and Rest (1976). The research into professional ethics previously outlined showed a need for further study in this area; it also showed that a new approach to the problem of ethics was warranted. Kohlberg's (1975) assertion that cognitive skill is a prerequisite to moral judgment provides this new approach. With a measure of cognitive moral judgment, one is able to study a subject's

ability to reason at a moral level and not simply to measure his or her ability to memorize a code of ethics.

This measurement mechanism is built upon the cognitive-developmental structure discussed by Piaget (1965) and Kohlberg (1975) and pertains to this area because, as Kohlberg describes it, "One cannot follow moral principles if one does not understand moral principles" (p. 672). The basic tenet of this theory is that higher, meaning more stable and just, levels of moral reasoning are more difficult to understand. To understand a high level of reasoning one must first have mastered the lower levels.

Creegan (1958), speaking in favor of more research into the area of professional morals, states, "Perhaps most of us will agree, however, that what we don't know can hurt the things we cherish and that the pinch of destiny is always lethal when adequate knowledge lags too far behind the course of events" (p. 275). It is the lack of adequate knowledge in ethics that this study was designed to attack.

Significance of the Study

The study provided information in the following areas.

- (1) The utility of moral judgment as a variable in studying the area of professional morals versus knowledge of a professional code of ethics.
- (2) The teaching and learning of moral judgment; how and when it is done.
- (3) The comparison of professional and paraprofessional counselors and counseling trainees on their level of moral judgment.

Utility of moral judgment

The research quoted by Dexheimer (1969), Morris (1968), and Noland (1971) indicates that professionals in the counseling community simply do not know, understand, or perhaps even care about their code of ethics. If morals are connected to the process of social evolution as Hobbs (1959) and Huxley and Huxley (1947) propose, then the measurement of ethical behavior potential might more reasonably be accomplished by measuring some personality factor which would be independent of the changing social ethics. Ethical behavior potential is assumed to be identical with moral judgment level since one's potential to act ethically is limited by one's moral cognitive development (Kohlberg, 1971, 1975). The apparent lack of knowledge or interest in the profession's code of ethics by its members indicates a need for information concerning this topic if ethical guidance is to be provided. The differences in moral judgment among the subjects indicate the effects present training programs and professional experience have on counselors' moral judgment.

Teaching and learning of moral judgment

The study measured relationships between moral judgment and training or job experience. This information provides some measure of the effectiveness of the counseling programs in providing its trainees with good ethical education, and some indication of the effects counseling experience has on moral judgment. The measures of personality used in the study provide information about persons who have high moral judgment. Such information could modify ethical training as well as counseling trainee selection.

Finally, by obtaining data on altruism, a beginning has been made

in connecting moral judgment with moral behavior. Kohlberg (1975) sees the uncertainty of a person acting morally even when that person is at a stage of high moral judgment as a major limitation to the application of his moral judgment theories. It was hoped that altruism as defined by Severy's (1975) instrument would be related to high moral judgment in subjects.

Comparison of professional and paraprofessional counselors

The study provides information about differences between professional program graduates and student trainees from the Counselor Education Department of the University of Florida and paraprofessional program graduates and student trainees from the Human Services Aid program of Santa Fe Community College. Questions studied here involve the different training procedures of professional and paraprofessional programs (Brown, 1974) and the presence or absence of any real difference in the groups on the variable of moral judgment.

Definition of Terms

Professional Counselor:

A counselor who has completed the counseling program at the Counselor Education Department, University of Florida, and received an advanced professional degree.

Paraprofessional Counselor:

A counselor who has completed the Human Services Aid program at Santa Fe Community College.

Counselor Education Student Trainee:

An individual who is working toward a postbaccalaureate professional degree in counseling in the Counselor Education

Department of the University of Florida.

Santa Fe Counseling Student Trainee:

An individual who is working toward completion of the Santa Fe Community College Human Services Aid program.

Moral Judgment:

As described by Rest (1976), moral judgment is concerned with how the benefits and burdens of social cooperation are to be distributed. In the higher stages of moral judgment, systems are set up through which arbitrary factors, which tend to disequilibrate a social system, are progressively neutralized. That is, moral judgment is involved in justly and fairly distributing the good and burdensome elements of society.

Moral Behavior:

Moral behavior consists in acting upon the decisions made through moral judgment which will tend to determine how the benefits and burdens of social cooperation are to be distributed.

Code of Ethics:

A code of ethics is a set of ethical precepts developed by a professional group to provide ethical guidance to its members.

Altruism:

Altruism is described by Severy (1975) to include the following components; motivation to help, recognition of a helping situation, relevant helping skills and ability, actual helping achievement, and reasons not to help. The instrument used to measure helping dispositions in subjects would involve measurement of these areas.

Research Questions

The following research questions were investigated in this study.

- (1) During what stage of professional counselors' preparation or work do changes, if any, take place in their moral judgment?
- (2) During what stage of paraprofessional counselors' training or work do changes, if any, take place in their moral judgment?
- (3) What differences are there between professional and paraprofessional counselors in regard to their moral judgment?
- (4) Are there relationships between the stages of moral judgment and any personality trait measured in the study?

Organization of the Study

The study is organized in the following fashion. Chapter I includes: purpose of the study, need for the study, significance of the study, definition of terms, and research questions. Chapter II, related literature, includes: ethics in counseling, philosophical arguments, measurement of moral judgment and self-concept and altruism, and professionals versus paraprofessionals. Chapter III, research methodology, includes: the sample, instrumentation, procedure, programs used in the study, hypotheses, and statistical procedures. Chapter IV, results, includes: analysis of the data and demographic data analysis. Chapter V, summary and conclusions, includes: the discussion and conclusions.

CHAPTER II RELATED LITERATURE

Ethics in Counseling

Dr. C. Gilbert Wrenn (1952a) in some way inaugurated the present concern for ethics in counseling. He spoke out strongly for a code of ethics as an important step toward ensuring ethical practice by counselors. He further explained the need now for this type of effort if counseling is ever to attain the status of a profession. The major arguments of the paper are that, (1) there is a conflict of loyalties for a counselor between his client, the society, his employing institution, his profession, and himself and (2) this conflict of ethics can only be resolved by recourse to a code of ethics. In the same year Wrenn (1952b) discussed the question of why counselors were ethical or not. He further called for research into the process of learning, teaching, and evaluating ethics and ethical behavior.

Warnath (1958) sees the problem of ethics as essentially one of frame of reference. He feels that ethical behavior results when there is consistency between practice and professed goals. Ethical problems will be present so long as "confusion in goals or discrepancies between goals and methods" (p. 10) exist.

Creegan (1958) feels that ethical problems are going to be attacked inadequately in the profession until the education of

counselors on ethical issues is improved. Even with the improvement of education he fears that it is too late to help those who are already out facing the ethical problems of the world of practice.

Patterson (1958) also expresses concern for the training of counselors but in the allied area of values. He feels that because a counselor's personal values are going to influence his or her clients, that counselor training should include an inquiry into personal values and philosophy. Vordenberg (1953) states a somewhat similar idea when he says that a counseling student's education is incomplete unless he has an understanding of his own personal philosophy of life and an empirical basis for it.

Schwebel (1955a) investigated the possible causes of unethical behavior and concluded that only behavior stemming from the overpowering self-interest of the professional worker as expressed in personal profit, self-enhancement, and the maintenance of security and status, is unethical in origin. He concluded saying that "the problem becomes one of introducing learning experiences that make the psychologist fully aware of his values" (p. 125). In the same year Schwebel (1955b) wrote that he felt that the source of ethical attitudes should be sought in the past training and experience of psychologists, thus pointing to possible areas for future study and research. Schwebel (1955b) concluded, "Even a review of these cases reveals the need for a basic counselor trait for effective solution (of difficulties): the ability on the counselor's part to evaluate his own motives" (p. 259). In this way he reinforces the idea that a counselor's self-knowledge and his personality are strong factors in determining his behavior in ethically laden situations.

Daubner and Daubner (1970) also stress the need for knowledge about ethical theory in counseling. They feel that this will provide counselors with the type of background to assist adolescents in their own search for values. However, they seem to speak against the establishment of codes of ethics when they state that, "ethics, unlike a discipline such as psychology, is normative rather than factual. It is concerned with the principles or norms that ought to govern human conduct rather than with those that do govern it" (p. 433).

Bixler and Seeman (1946) call for a code of ethics for counselors and psychologists saying, "The very creation of a code of ethics is a social as well as a professional responsibility" (p. 490). They feel that any code should have areas which relate to the counselor's responsibility to the individual, related professions, and society.

Curran (1960) sees in the therapy process the potential for clients and counselors to search for and perhaps reaffirm one's ethics. Sargent (1945) feels similarly that it is in the relationship between counselor and client that one's own values are brought out. In providing a set of ethical precepts the author reinforces the idea that professional ethics and the dynamics of counselor/client interchange are related. She feels that ethics constitute a code of human relationships and that counseling is simply one of these relationships.

Rettig and Rowson (1963) found in their study of cheating by college students that the factor "severity of censure" (strength of punishment) was the most important single factor which might discourage unethical behavior. The authors feel the results strongly suggest that the concept of ethical risk in predicting unethical

behavior be interpreted more in terms of the risk of being caught.

Christionsen (1972) wrote his book of cases with the idea of helping counselors understand the ethical implications of the everyday situations they encounter. He explains the reasons for his work thus, "However by its very nature, the ethical code of any profession poses some difficult problems. A code is necessarily made up of broad general principles, and they are often difficult to apply to specific professional situations" (p. ix). Ackley (1972) sees the ethical codes of the profession in a similar light to that of Christionsen. He feels they are somewhat limited and tend to be ambiguous. To Ackley a code of ethics should be more than simply a set of regulations. It should actually be a set of values and principles that must pervade a counselor's life.

In his doctoral research Morris (1968) studied the ability of American Personnel and Guidance Association members to distinguish the ethically appropriate responses to a critical incident type questionnaire. An analysis of variance was used to analyse the data received from 729 APGA members. The results of the analysis indicated that (1) a member's sex seemed to be of importance in the area of testing ethics, (2) religious preference was also of some importance, (3) amount of education seemed also to be of value in that members with more degrees seemed to do better, and (4) those members who were exposed to the ethical code via an entire graduate course either did not acquire a working knowledge of counseling ethics or did not retain the knowledge conveyed to them through the course.

In a similarly designed study Dexheimer (1969) tested the knowledge of American Association of School Administrators members of

their association's code of ethics. Two hundred forty two members replied to the questionnaire mailed out. Out of 15 anecdotal situations the mean "score" of all respondents was 7.1 correct. In all, more non-ethical responses were given than ethical responses. The conclusion reached was that there existed a discrepancy between acceptance of the code and adherence to that code. Campbell (1970) used the critical incident technique in his doctoral research to check the attitudes of college counselors versus the attitudes of administrators about confidentiality. His results indicated that there were significant differences between the groups. These differences indicate possible ethical problems for counselors when administrators do not consider confidentiality very important. The author implied that the differing attitudes about confidentiality could be reduced by a training program of some sort. Spence (1974) used a programmed text to attempt to reinforce the learning of the Code of Ethics of the American Personnel and Guidance Association (APGA). He used 40 graduate students from a counseling program and assigned the subjects randomly to treatment and control groups. The results showed significant differences existed at the end of the study between the experimental and control groups. This showed, according to the author, that ethical standards such as the Code of Ethics of the American Personnel and Guidance Association could be reinforced through the use of a programmed text. Using another critical incident type instrument, Barr (1970) compared trainees and practising counselors in their knowledge of the APGA code of ethics. The resulting data showed three major findings. First, counselor trainees scored significantly higher ($p .05$) than did practising

counselors. Second, there was a significant difference in correct responses between trainees at different universities, and, third, trainees who were APGA members scored higher than non-members.

Hart and Prince (1970) conducted a study very similar to that of Campbell (1970) previously described. In this work, however, a measure was made of the different expectations counselor educators and administrators had of counselors. Large areas of disagreement about how a counselor should conduct himself were found. The areas included reinforcing student conformity and the sharing of personal student information with other concerned school staff members. The implication is that ethical problems await most counselors in the world of work due to the difference between what a counselor is taught is ethical and what is expected of him on the job.

Vafakas (1972) studied the ethical behaviors of community college counselors by use of an instrument she developed to measure the counselor's ethical orientation. Her results indicated that older counselors tended to reflect the standards of the society and the institution in which they worked. Younger counselors, on the other hand, tended to be less judgmental and punitive.

Patterson (1971), while discussing the possibility that ethics can be different in different settings, concluded that while counselors agree that their first loyalty is to the student, actions frequently are not consistent with philosophy.

Wiskoff(1960) in an earlier study into the area discussed by Campbell (1970) and Hart and Prince (1970) investigated the issue of the divided loyalties of a counselor between the client and the counselor's parent organization or society. The study used the ethical

issue of release of confidential information to measure the difficulty that psychologists have with the problem of divided loyalties. The results indicated some preferences for unethical behavior as defined by the American Psychologist Association's code of ethics. The author felt that some of this could be explained through ignorance of or nonconformity to the principles put forth by the APA. In further explaining the results Wiskoff stated, "Neither age nor experience correlated to any significant degree with divided loyalty percepts, so perhaps it is that ethical views are ingrained early in professional training or experience" (p. 660).

Noland (1970) investigated the response of counselors and college admissions officers to a critical incident questionnaire concerning infractions of psychological, sexual, or school norms by students. The counselors were asked if they would supply confidential information to a college if asked, in connection with an application by the student; the admissions officers were asked how the information would affect the students admission to their college. As many as 72% of the counselors said that they would supply the information and 63% of the admissions officers indicated that it could lead to the college rejecting the student's application. Noland indicated that such results caused him to question whether or not counselors flaunt, at least in spirit, their professional code. He concludes his paper stating, "It is evident to me that we make a great mistake if we assume that even fully certified counselors know and follow the ethics of their field and the practices of a 'profession'" (p. 554). In his study of confidentiality in college counseling centers, Nugent (1969) discussed previous findings that 40% of college counseling centers gave

out confidential information without the clients consent. The author feels that administrative and outside pressures have distorted the need to release information about clients. He further states, however, that he feels counseling can be most effective if confidentiality is strictly maintained. He discussed also these results as a statement of the effectiveness of counselor training. He concluded,

The implications are that there is something faulty in the education of counselors. Are ethics and professional behavior emphasized enough? Are codes memorized without full understanding of the principles underlying them? Are the pressures to which a counselor must react brought out? (p. 877)

Landry (1965) attempted to identify precepts which correlated with highly ethical behavior. He hypothesized that counselors do not operate from a basic point of view which permeates all their professional actions. Using 15 dimensions such as age, sex, grade point average, and years of experience, the author found that only logical thought, percentage of time in guidance, and grade point average related to ethical scores. All other factors were unrelated to ethical considerations.

Jones and Shaffer (1963) showed that students who were discipline problems were less able to make ethical discriminations than student leaders. While the subjects were not counselors, this study provides valuable information into the personality traits of those who have the potential to act ethically.

Parry (1967) attempted to develop a multiple choice instrument which would measure knowledge of the American Personnel and Guidance Association's code of ethics. A rough instrument with face validity was completed but the author felt that more work was required before it

was ready for general use.

Humphreys (1967) developed an instrument designed to measure the feelings of counselors about confidentiality. The results of his work indicated that there were two areas of conflict over this matter. First, counselors feel a dual responsibility to the client and society and, second, counselors have difficulty deciding whether to release or retain confidential information.

Philosophical Arguments

Apart from the considerations of ethics, the philosophical arguments concerning right and proper actions are of major importance to this study. Included in this section are papers which attempt to lay a logical foundation for the ethics counselors espouse in their professional lives. Such foundations are of major importance if the ethical precepts counselors hold now to be true are to withstand the test of time.

Huxley and Huxley (1947) outline the ideas and percepts of evolutionary ethics. The basic idea is that ethics are changeable in the same way that man as an animal is changeable through the process of evolution. Ethical principles are thus correct or right only in so far as the result of their effect promotes the best interests of man in general. They explain these ideas by saying, "The most important point for us here however is the realization that moral systems are bound to change with change in social systems" (p. 126). Thus, ethics are changeable, and must be, if man is to advance. Ethics which are static and which tend to work against change are wrong in concept and wrong ethically. Huxley and Huxley argue, "Thus a static stability is

undesirable, and a complete or static certitude of ethical belief itself becomes unethical" (p. 138).

Arbuckle (1958) in his paper on philosophical issues sees the problem of unethical behavior as rooted in the personality of each counselor. He writes, "The discrepancy then, between what the counselor verbalizes he should do, and what he actually does in an operational situation would appear to be a measure of the individual's total personality, rather than something that he has learned in his professional preparation" (p. 211).

Golightly (1971) also discusses the issue of counselors' ethical ideas in his recent paper. He feels that counselors are basically value judgment makers. He believes in the idea of evolutionary ethics and feels that counselors must accept aid from philosophers if they are to make any sense of the changes in social values.

Mowerer (1957) adds his authority to the belief previously discussed that evolutionary ethics are a reality. He states,

There is a clear indication that the theory of organic evolution has profoundly and pervasively influenced American psychology during the past three-quarters of a century. Mind, rather than being something to be studied in its own right, has been conceived as "an organ of adaptation", an appendage of the body instrumental to the achievement of bodily ends. (p. 109)

Fromm (1947) in his book titled Man for himself; an inquiry into the psychology of ethics, explains that man's mind and social evolution are irrefutably connected. While discussing evolution he states, "Human evolution is rooted in man's adaptability and in certain indestructable qualities of his nature which compel him never to cease his search for conditions better adjusted to his intrinsic needs" (p. 22).

Hollingworth (1949) in his study of the various types of "ought" and the ability of man to make fine ethical distinctions states that ethics are basically changeable with society. He conducted his study to provide ethics with a truly objective base and to provide us with moral principles which will guide our society in the future. He lends his voice to those who see ethics as changeable when he states, "It is a mistake to suppose that moral principles alone remain fixed and unchangeable while everything else around us grows and develops" (p. v).

Measurement of Moral Judgment and Self-Concept and Altruism

Moral Judgment

The actual measurement of ethics is obviously a difficult, if not impossible, task when approached directly. In this section literature is reviewed which explains and supports the instruments selected as tools toward measurement of moral judgment.

Kohlberg (1971) attempts in his extensive paper to fully explain the precepts of his theory of moral development. He claims that while there are no moral absolute immutable values, there is a universal set of logical constructs which modify or restrict what is ethical. He admits to a type of social evolution of ethics as has been postulated by Hobhouse (1906). Kohlberg sees the need for any ethical theory to be logically consistent if it is to have any permanence. He further states,

Our interactional theory claims that moral judgments and norms are to be ultimately understood as universal constructions of human actors which regulate their social interaction, rather than as passive reflections of either external facts (including

psychological states of other humans), or of internal emotions. (p. 184)

Kohlberg (1975) outlines his theories of moral development and explains some of the extensive validation research which he and his associates have undertaken. He states that the stages of development have been observed in many cultures, in many parts of the world, and seem therefore to be independent of cultural considerations or of cultural relativity. He explains in detail the implications of his work on education and describes the conditions necessary for children to learn to reason at high moral levels. The author explains what is required for moral growth when he states,

Moral discussion and curriculum, however, constitute only one portion of the conditions stimulating moral growth. When we turn to analyzing the broader life environment, we turn to a consideration of the moral atmosphere of the home, the school, and the broader society. (p 676)

Maitland and Goldman (1974) studied the use of peer group interaction as a method of changing subjects' moral judgment stage. The paper also introduced a new instrument which utilizes the ideas of Kohlberg but which allows for the measurement of a subject's moral stage without the usual lengthy interview. The results of the research indicated, "that greater social conflict and pressure to consensus in a group discussion of issues of moral judgment induces greater change in the level of moral judgment than does a less conflicting and less consensus oriented open-ended discussion" (p. 702). Some validity data concerning the measurement instrument are also provided.

Arbuthnot (1975) investigated the impact of actual role playing on the change of moral judgment maturity. The results indicated that

subjects showed increases in moral judgment maturity when role playing a moral dilemma against an opponent who employed reasoning above the subjects' initially assessed moral stage. No sex differences were observed. In explaining some of the background to his work the author stated,

In the cognitive-developmental view of moral development it is assumed that moral stages and their development represent an interaction of the individual's structuring tendencies and the structural features of the environment. Changes is presumably caused by the resolution of disequilibrium through cognitive transformations in the conception of self and society. (p. 319)

Keniston (1970) using the moral development stages of Kohlberg as a basis discusses student activism and its relationship to moral development. The author discusses at length the ideas of Kohlberg and concludes from his data that moral development is by no means guaranteed by aging, maturation, or socialization. While maturation may allow advances to the higher stages of moral development there appear to be other factors which are also necessary. Keniston further concludes that, while some relationship seems to exist, there is no reason to assume moral behavior results from good moral judgment.

Rest (1974a) describes some of the ideas behind value education as the developmental theorists would organize it. He states that the structure of morals should be emphasized, not the transitory awareness or feeling state. In another statement Rest explains some of the ideas of Dr. Kohlberg's which are relevant to the present study:

Kohlberg has contended that moral education should not be aimed at teaching some specific set of morals but should be concerned with developing the organizational structures by which one analyzes, interprets and makes decisions about social problems. (p. 242)

In another paper which discusses the cognitive developmental theories of moral judgment, Rest (1973) outlines the stage theory and studies the tenet of an invariant universal developmental sequence of moral stages. His findings indicated that individuals did seem to be at a particular stage of development. The subjects also seemed to understand all the preceding developmental stages to their own but not those above their own.

In an earlier paper Rest, Turiel, and Kohlberg (1969) studied the determinants of preference and comprehension of moral judgments made by others. They summarized the results of their study in this way,

It was found that children generally prefer concepts above their own stage to concepts below. Thinking two stages above was more difficult for subjects to comprehend than thinking one stage above, which in turn was more difficult than thinking one stage below. Further analyses showed that assimilation effects were a function of both the S's preference and the highest level of thinking comprehended. (p. 251-252)

McGeorge (1975) studied the possibility that subjects could change their scores on the Defining Issues Test by faking their responses. His results indicated that it is possible to fake one's scores low but not to fake them high.

Lickona (1976) in his paper which describes the problems of the study of moral development discusses the differences between teaching morals and teaching how to think about morals. He encapsulates the developmental theorists' ideas on the subject when he says,

Content tells us what a person believes, which is obviously dependent upon culturally variable experiences, whereas structure tells us how a person thinks about the content of his beliefs, which reasoning, so the theory goes, is universal. (p. 9)

Self-Concept and Altruism

Purkey (1970) describes self-concept as it relates to motivation and specifically to educational motivation. He discusses how an individual may resist acting in ways which go counter to his picture of himself. This may relate directly to ethical behavior in that a person may need to see himself as "good" in order to be motivated to act ethically. In a related research study Rettig and Rowson (1963) found that the possibility of public censure was the most important factor in controlling unethical behavior.

Schwebel (1955a) in discussing the reasons for unethical behavior states that a counselor not knowing himself or his own needs can result in inappropriate behavior toward a client. In a second paper (Schwebel, 1955b) the author emphasizes the need for self-knowledge if ethical problems are to be avoided.

A measure of altruism developed by Severy (1975) recognizes that there are many different kinds of helping behaviors and attempts to measure them. In an earlier paper Severy (1974) defined altruism as, "helping motivated by the other person's being in need" (p. 190). He further stated that, "the thrust of the formulation is that altruistic behavior is intentional behavior and that the essence lies in the intentionality and not the performance" (p. 189). In a study which partially connects self-concept to altruism Harris (1957) describes his attempts to develop an instrument which would distinguish between students who had a reputation of being responsible with their peers from those who did not. He found that how your peers see you and your own self-image are interrelated.

Berkowitz and Daniels (1964) studied individuals propensity to

help others after they have or have not received help themselves. The results indicated that greater effort to help others did come from those subjects who had received help from others and who had a person dependent on them for help.

Friedricks (1960) concluded his study on the concept of altruism by stating, "that the construct 'altruism', possesses an identity which cannot be equated with estimates of social acceptability, popularity, degree of acquaintance, or sociability" (p. 507). His study indicated that altruism is a construct independent of other factors.

Professionals Versus Paraprofessionals

There has been a great deal of uneasiness in the professional ranks about the use of paraprofessional counselors. It should be noted that most experiments in this area center around the therapeutic relationship and neglect the more nebulous areas of professional judgment and ethical maturity.

Rosenbaum (1966) speaks out strongly against the use of what he considers "untrained therapists." He feels that they will be unable to handle unexpected, upsetting situations appropriately. He further chides researchers who have conducted research into the comparative effectiveness of professionals and paraprofessionals but who have not controlled for the attitudes of the subjects. He believes that professionals may have lost their enthusiasm for certain types of clients and therefore have reduced effectiveness.

Gruver (1971), in his review of research with college students as therapeutic agents, lists a number of possible problems. He states

that unsophisticated paraprofessionals while intending no harm could easily project their own difficulties onto their clients, burden clients with their own personal problems, and "play" at psychotherapy with clients--all with potentially disastrous consequences for the clients' welfare. In addition the author feels that paraprofessionals might participate only temporarily in counseling with a client to gain a "peak-experience" or exploit their clients to satisfy their own needs and have no professional status to lose as punishment for such activity. Gruver generally feels that professional workers have more invested and, therefore, can be trusted more than the paraprofessional worker.

Woody and Woody (1973) feel that unethical behavior is more likely to come from the paraprofessional. In their book on marriage and family counseling while speaking of unethical behavior they state,

Because of the nature of advanced professional training programs, which give intense attention to the development of a "professional person", these kinds of violations are less common among well prepared professionals than among persons with lower levels of training, (and) lay persons. (p. 53)

Gartner (1972) in his book on the performance of paraprofessionals generally finds positive evidence of these counselors' ability to help clients. He concludes therefore that paraprofessionals can be successful as treatment agents and that they can contribute to the improved mental health of clients in highly significant and unique ways.

Carkhuff (1969) in his two volume work on the training of psychological helpers indicates that selection of trainees may be an area of important difference between professional and paraprofessional programs. Paraprofessional trainees are often

selection for their mental health while professional trainees are selected on intellectual factors which may or may not correlate with effective interpersonal functioning. Carkhuff also concludes, that while paraprofessional programs emphasize facilitative skills which relate directly to the improvement of client functioning, professional programs have other objectives which they emphasize apart from the facilitative functioning of trainees.

Poser (1966) conducted a study comparing the effectiveness of lay therapists, psychiatrists, and psychiatric social workers with schizophrenic patients. He found that the lay therapists were slightly more effective than the other two professional groups. The author warned against generalizing the results past group therapy with schizophrenics.

Rioch (1966) in commenting on the effectiveness of paraprofessionals stated that most professionals admitted to the apparent ability of the "non-traditional worker" to have good therapeutic results. He advocated professional workers utilizing paraprofessionals and going on the tasks for which only professionals are trained.

Schmidt (1968) restates Rioch's (1966) argument but emphasizes the need for the professional to guide the paraprofessional. In this way the greater learning of the professional can be used to the fullest while the effectiveness of the paraprofessional is not lost in other tasks.

Lamb and Clack (1974) found that freshman orientation to mental health services on campus was more effective when conducted by a student than by a professional staff person or a staff person plus

video presentation. These results were found inspite of the fact that all students given the orientation afterward expressed equal satisfaction with the presentations. The author felt that a possible explanation of the results is that paraprofessionals provided greater credibility because of their greater closeness socially to the freshmen students.

Carkhuff and Truax (1965) showed that lay hospital personnel after a short period of training could produce improvement in hospital mental patients when compared to a control group of patients. The results showed that a very brief training program devoid of specific training in psychopathology, personality dynamics, or psychotherapy theory can produce relatively effective lay mental health counselors.

Berenson, Carkhuff, and Myrus (1966) showed that volunteers can be trained to be effective counselors. The results however were less spectacular than had been published elsewhere.

Zunker and Brown (1966) found that in a college guidance program,

Student counselors were found to be as effective as professional counselors on all criteria of counseling effectiveness. Further more freshmen counseled by student counselors made significantly greater use of the information reviewed during counseling, as reflected by first semester grades and residual study problems. (p. 743)

Truax and Lister (1970) studied the effectiveness of counselor and counselor-aides under different case load and counseling conditions. The findings were that, (1) the greatest client improvement occurred when aides handled cases alone, (2) the least client improvement resulted from counselors assisted by aides, and (3) that case load was not systematically related to client

improvement. Sue (1973) developed a program for the training of ethnic minority paraprofessional counselors to meet the need of minority groups for counseling. He found that inspite of early difficulties that these paraprofessionals could be a feasible alternative to the current mental health services provided on college campuses.

Swinn (1974) described a training program designed to produce behavior modification consultants from student volunteers. While stating that they can be effective and helpful he warns that careful screening and selection of the individuals should be conducted. The suggestion is that personal and intellectual factors be considered in the selection of trainees.

Nicoletti and Flater-Benz (1974) describe the use of paraprofessionals in a community mental health agency. They state that, "the use of trained volunteers has been found to be an effective resource for meeting increasing community needs" (p. 284). The authors also state how they have used the acquiring of college credit as an incentive to volunteers.

Harvey (1964) describes the effective use of non-professional counselors in marriage counseling clinics in Australia. He feels that the use of non-professionally educated counselors should be carefully considered by professionals. He states that professionals should take leadership roles and use the paraprofessionals so that the needs of the community can be met. Harvey warned against the intrusion of lay counselors into areas beyond their competence.

In a more recent article Gartner and Riessman (1974) discuss in general the paraprofessional counseling movement. They state that

while paraprofessionals were expected to be a powerful radical force in the mental health movement, they have instead blended in with the environment of the agencies within which they work. In discussing the paraprofessional counselor they state,

As consumers they are concerned very much about the nature of the service they are receiving, but as workers they are concerned with typical worker issues, salaries, fringe benefits, their own education, training advancement and so on. (p. 255)

Danish and Brock (1974) overview four training programs for paraprofessional counselors. They state that common factors in these successful programs are clear training goals and procedures and trainer preparation. They further emphasize the need for more work into the training process than is being done now. The authors feel that too much energy is being spent on less important aspects of the paraprofessional area.

Carkhuff (1968) reviews a good bit of literature all of which show the comparative effectiveness of paraprofessional versus professional counselors. He discusses the implications these results may have on the training of professionals and paraprofessionals alike. He also suggests that we perhaps might train persons who come for help to help others as a method of help in itself.

Brown (1974) gives a general exposition of evidence collected about the effectiveness of paraprofessional counselors. He feels that while the design and construction of most research is faulty the weight of evidence indicates that paraprofessionals can be effective therapeutic agents. He also provides some explanation of the differences observed between professional and paraprofessional counselors when he states that,

thus the two selection approaches differ meaningfully: Paraprofessional training programs carefully select psychologically healthy persons, while professional training programs emphasize selection on intellectual factors which may or may not correlate with effective interpersonal functioning. (p. 261)

Blaker (1971) conducted a survey of the use of counselor aides and found that most institutions preferred to use them in clerical and paperwork type jobs.

Gust (1968) is very concerned about the unsettled situation with paraprofessionals. He feels that counseling should be restricted to the professionally prepared but wanted some type of agreement worked out about how to train paraprofessionals and where and how to utilize them.

Toban (1970) surveyed both professional and paraprofessional counselors about their perceived abilities and the abilities of the other group of helpers. The results indicated that each group saw themselves as superior to the other. The author felt that this situation might help self-concept but might also produce fighting which could reduce effectiveness to the client.

CHAPTER III RESEARCH METHODOLOGY

This chapter describes the methodology used in the study of the moral judgment of counselors. The sections include the sample, the instruments used in the study, the experimental procedure, the hypotheses investigated, and the statistical procedures used.

Sample

The sample consisted of six groups.

- (1) Professional counselor trainees (Counselor Education Department, University of Florida) who were beginning a graduate program in counseling. Beginning trainees were those who were in their first or second academic quarter of the program.
- (2) Professional counselor trainees (Counselor Education Department, University of Florida) who were finishing a graduate program in counseling. Finishing trainees were those who were within two academic quarters of graduation.
- (3) Professional counselors (Counselor Education Department, University of Florida) who had at least one year of counseling experience.
- (4) Paraprofessional counselor trainees (Human Services Aid Program, Santa Fe Community College) who were

beginning a paraprofessional counseling program.

Beginning trainees were those in their first or second academic semester of the program.

- (5) Paraprofessional counselor trainees (Human Services Aid Program, Santa Fe Community College) who were finishing a paraprofessional counseling program. Finishing trainees were those who had completed most required course work, were within one semester of graduation, and were involved in supervised counseling.
- (6) Paraprofessional counselors (Human Services Aid Program, Santa Fe Community College) who had at least one year of counseling experience.

Each group consisted of 25-35 subjects. No attempt was made to control for sex or age although comparisons of such demographic data were undertaken. The students used as subjects in this study had no previous job experience in counseling. (Job experience is defined as working as a counselor independently of the institution where training was received; this excludes counseling internships and practicums). The student subjects came from the University of Florida Counselor Education Program or the Human Services Aid Program at Santa Fe Community College. The professional and paraprofessional counselors were graduates of those institutions employed in counseling facilities in the north central Florida area.

Instrumentation

The following instruments were administered to each subject:

- (1) Defining Issues Test (DIT)

(2) Tennessee Self-Concept Scale (TSCS)

(3) Helping Dispositions Scales (HDS)

Defining Issues Test (DIT)

This test was developed by Rest (1975) to meet the need for a paper and pencil instrument to measure the moral developmental stages of individuals. The DIT is in such a format that the extensive interview system used by Kohlberg (1971) is not necessary. The instrument involves six moral dilemmas with twelve alternative responses to each. Each answer is worded such that it represents one of the six stages of moral development which Kohlberg has used. The instrument was found to have good test-retest reliability (.81) over a two week period. The DIT relies on the moral stages which Kohlberg has described for its validity. Rest (1974b) has found that the DIT discriminates between junior high, senior high, college, and graduate students. He also found that the DIT correlated .68 with Kohlberg's scale.

Tennessee Self-Concept Scale (TSCS)

As stated in the manual:

The scale consists of 100 self-descriptive statements which the subject used to portray his own picture of himself. The scale is self-administering for either individuals or groups and can be used with subjects age 12 or higher and having at least a sixth grade reading level. It is also applicable to the whole range of psychological adjustment. (Fitts, 1965, p. 1)

This scale was used in this study as a measure of self-concept. The standardization group used in the collection of the normative data for the TSCS consisted of 626 subjects. The group was stratified to represent the population of the United States. The author noted

that, "the norm group does not reflect the population as a whole in proportion to its national composition" (Fitts, 1965, p. 13), but went on to say that from research conducted using the TSCS the variables of sex, race, age, education, and intelligence had little or no effect on scores.

The reliability ranges from 0.80 to 0.92 for the total self scores and the eight subscores. These statistics are based on test-retest with sixty college students over a two week period.

In one of the methods used to check the scale's validity, the scores of 369 psychiatric patients were compared with 626 non-patients of the norm group. This comparison demonstrated "highly significant (mostly to the 0.001 level) differences between patients and non-patients for almost every score that is utilized on this scale" (Fitts, 1965, p. 17).

Helping Dispositions Scales (HDS)

This scale developed by Severy (1975) attempts to measure the personal quality of altruism. The author discusses in his report of the instrument the problem of measuring helping dispositions and concludes that his instrument is, "an attempt to devise a single instrument with several component subscales which might assess individuals' willingness and preclusions to help others in a variety of helping situations" (Severy, 1975, p. 282).

The instrument consists of 55 one sentence statements to which the subject is asked to strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree. The resulting score provides information on 13 composite scales which make up the total

HDS score. The author reports a median estimated reliability of .84. The task-individual, psychological-group, and psychological-individual subscores are highly consistent internally. Four separate studies were conducted to validate the instrument. The instrument was found to be valid through predicting scores of certain groups of subjects (i.e. helpers and non-helpers) and then giving the scales to the groups. The predictions made were found to be accurate.

Procedure

The groups were organized as has been previously described. All the data were collected at approximately the same time to minimize the possible effects of different months, times of the school quarter, and holiday seasons. The research study utilized a quasi-experimental design.

The data were collected in the following manner. The four student groups (both professional and paraprofessional counselor trainees) were contacted in classroom situations where possible, and the instruments filled in at that time. The students in the groups were taken from classes selected by the Counselor Education Department chairperson and the Human Services Aid Program director. The classes selected were considered to contain a high percentage of students meeting the criteria stipulated. For example, beginning students were contacted in introductory courses and finishing students in pre-graduation seminars and counseling supervision groups. The Counselor Education student groups were composed of educational specialist students and doctoral students who had not previously had job experience associated with their other graduate degrees.

The experienced group of professional counselors was taken from those graduates of the Counselor Education Department with one year of experience who are employed in north central Florida. They were contacted individually or in small groups and provided with the instruments to complete.

The experienced group of paraprofessional counselors was taken from a list provided by the program director of past graduates of the paraprofessional counseling program. These subjects were contacted individually or in small groups and provided with the instruments to complete.

Each subject was a volunteer. Persons who agreed to participate were provided with an opportunity to discuss their scores on the instruments.

Selection of individual subjects was done by the subjects themselves in that they were asked to volunteer. Thirty-five was the target number for each of the groups; somewhat less than that was actually collected due to the small numbers of eligible subjects and resistance to filling out the instruments. The large group size was designed to ensure a sample which was not severely effected by random differences in the subjects.

In order to standardize the administration of the instruments as much as possible, all subjects were contacted by the experimenter personally. Only necessary verbal instructions were given. The treatment effects of the study were the preparation of the students and the experience gained after preparation.

The data were subjected to the statistical procedures explained in a following section using the computer available through the

University of Florida Northeast Regional Data Center, Gainesville, Florida.

Programs used in the Study

The following is a brief description of the two counseling programs used in this study. The descriptions below were taken from documents provided by each program and are provided here to ensure that a meaningful comparison of the programs can be made.

Santa Fe Community College, Human Services Aid Program

As described by their brochure the Human Services Aid Program is, designed to train a diverse set of people to be effective interpersonal helpers of other human beings in a great variety of settings. It is a two-year college level training program leading to an associate degree of science in Human Service work. (Santa Fe Community College, 1975, p. 1)

The program itself is designed around a set of instructional goals which each of its students must meet. The courses offered are designed to teach the students the skills required to achieve each of the instructional goals. There are also less specific process goals set up by the program such as, assertiveness, honesty, self-knowledge, etc. The program prides itself on its democratic nature, and students are seen as participants in the learning process rather than recipients of information passed on by the staff. Almost any high school graduate desiring entry into the program is accepted, but each must meet the criteria set up in order to graduate.

University of Florida, Counselor Education Department

The Counselor Education Department at the University of Florida

subscribes to the standards set up by the Association for Counselor Education and Supervision (1973). The Counselor Education Program is a graduate level program which awards a two-year educational specialist degree and a doctoral level degree. The program is designed around a competency based model for counseling skills and personal objectives. The personal and counseling competency objectives are built upon a traditional didactic approach. Many faculty members, however, organize their classes in such a way that grades can be contracted for; this does change the teacher/student relationship to a more co-learner stance. All students in the program are graduate students who were selected on a competitive basis from all applicants. Minimum standards in undergraduate GPA and GRE are set and must be met by each student. Admission to the program is very competitive.

The program provides a core of courses composed of general areas considered to be necessary in the preparation of all counselors. This core includes courses in the areas of human growth and development, social and cultural foundations, the helping relationship, group counseling, life style and career development, appraisal of the individual, research and evaluation, and professional orientation. After the basic courses students are then required to specialize in one of the following areas: secondary education, elementary education, community agencies, and pupil personnel services. Again a series of courses are required before the program is completed. All students must take written comprehensive examinations in order to graduate.

Hypotheses

- (1) There is no difference in the levels of moral development of

professional counselors and trainees and paraprofessional counselors and trainees.

- (2) There is no difference in the levels of moral development among professional counselors and trainees.
- (3) There is no difference in the levels of moral development among paraprofessional counselors and trainees.
- (4) There is no difference in the levels of moral development among the groups at different stages of training (i.e. professional and paraprofessional counselors as one group, ending professional and paraprofessional trainees as a second group, and beginning professional and paraprofessional trainees as a third group).
- (5) There is no relationship between the levels of moral development and the self-concept of the subjects.
- (6) There is no relationship between the levels of moral development and the levels of altruism of the subjects.
- (7) There is no difference in the relationships between the levels of moral development and self-concept for the three pairs of groups (i.e. professional counselors compared to paraprofessional counselors, ending professional trainees compared to ending paraprofessional trainees, and beginning professional trainees compared to beginning paraprofessional trainees).
- (8) There is no difference in the relationships between the levels of moral development and altruism for the three pairs of groups (i.e. professional counselors compared to paraprofessional counselors, ending professional trainees

compared to ending paraprofessional trainees, and beginning professional trainees compared to beginning paraprofessional trainees).

Statistical Procedures

Hypothesis one was tested using an analysis of variance to measure the difference in group means. The two groups compared were, (1) the entire professional group (i.e. beginning and ending training and experience groups taken together) and (2) the entire paraprofessional group (i.e. beginning and ending training and experience groups taken together).

Hypothesis two was tested using an one-way analysis of variance. The three groups compared were: (1) the beginning professional trainees, (2) the ending professional trainees, and (3) the professional counselors. Any significant differences found were further investigated using Tukey's Honestly Significant Difference (HSD) test for multiple pairwise comparisons. The HSD compares all of the possible pairs among the three groups and shows where significant differences exist.

Hypothesis three was tested in exactly the same manner as hypothesis two except that in this case the three groups compared were: (1) the beginning paraprofessional trainees, (2) the ending paraprofessional trainees, and (3) the paraprofessional counselors.

Hypothesis four was analysed using an one-way analysis of variance. The three groups compared were: (1) the beginning professional and paraprofessional trainees, (2) the ending professional and paraprofessional trainees, and (3) the professional and

paraprofessional counselors. Any significant differences found were further investigated using Tukey's Honestly Significant Difference test for multiple pairwise comparisons.

Hypothesis five was tested by first calculating the Pearson product moment correlations between the scores of moral development and the Tennessee Self-Concept Scale using all subjects together. Significance of the relationship was checked by comparing the correlation coefficient obtained and the size of the total group (N) in the appropriate table.

Hypothesis six was tested by first calculating the Pearson product moment correlations between the scores of moral development and the Helping Disposition Scales using all subjects together. Significance of the relationship was checked by comparing the correlation coefficient obtained and the size of the total group (N) in the appropriate table.

Hypothesis seven was tested by first calculating the Pearson product moment correlations between the level of moral development and the Tennessee Self-Concept Scale for the subjects in each of the six groups (i.e. beginning professional trainees, ending professional trainees, professional counselors, beginning paraprofessional trainees, ending paraprofessional trainees, and paraprofessional counselors). The six groups were then arranged into the three pairs of groups (i.e. professional counselors compared to paraprofessional counselors, ending professional trainees compared to ending paraprofessional trainees, and beginning professional trainees compared to beginning paraprofessional trainees) and significant differences between the pairs of correlations were checked (Roscoe, 1969).

Hypothesis eight was tested in exactly the same manner as hypothesis seven except that in this case the Pearson product moment correlations were calculated between the levels of moral development and the Helping Dispositions Scales for the subjects in each of the six groups. The pairs generated were the same as those used in hypothesis seven.

In all these comparisons a significance level of 0.05 was used.

Demographic data including sex, age, religious preference, philosophical orientation, and counseling technique preferred was collected. These data are in table form and comparisons made are discussed in Chapter V.

CHAPTER IV RESULTS

This study investigated the differences in moral judgment between professional and paraprofessional trainees and counselors as measured by the Defining Issues Test (DIT) developed by Rest, Cooper, Coder, Masanza, and Anderson (1974). Correlations between moral judgment and self-concept and between moral judgment and altruism were also calculated. Further analyses of the data peripheral to the research questions and demographic information are presented. The three instruments discussed above were administered to each of the subjects in this study.

A total N of 176 was used. The subjects were distributed among the six subgroups as shown in Table 1.

Table 1
Distribution of Subjects into Subgroups

	Professional	Paraprofessional
Beginning Trainees	29	35
Ending Trainees	34	25
Graduates	28	25

Note. Total N = 176

All data were analysed in the following manner.

Hypothesis 1. An analysis of variance was employed to investigate the difference in cognitive moral judgment between professional trainees and counselors and paraprofessional trainees and counselors. Identical analyses were also done on the scores for self-concept and altruism.

Hypotheses 2 and 3. Analyses of variance were employed to investigate the difference in cognitive moral judgment between the three subgroups of both the professional and paraprofessional subjects.

Hypothesis 4. An analysis of variance was used to investigate the difference in cognitive moral judgment between the three subgroups (i.e. beginning trainees, ending trainees, and graduates, both professional and paraprofessional subjects taken together).

Hypotheses 5 and 6. Pearson product moment correlations were calculated between the moral judgment scores and the self-concept scores and between the moral judgment scores and the altruism scores. All the subjects were taken together. The subjects were then separated into professional and paraprofessional groups and the correlations repeated.

Hypotheses 7 and 8. Pearson product moment correlations were employed to compare the differences in the relationships of moral judgment to self-concept and moral judgment to altruism between the six groups. The differences were checked by converting the correlations into Z scores and then comparing the Z scores on a table for significance.

Analysis of the Data

With all analyses of variance Tukey's Honestly Significant

Difference (HSD) was used to investigate the relationship of the various pairs of groups. In all analyses 0.05 was used as a significant alpha level. The null hypotheses results of the data analyses are explained in the following paragraphs.

A significant difference was found between the professional and paraprofessional subjects' moral judgment. The professional trainees and counselors had a higher mean score. No difference was found between the different training levels of the professional and paraprofessional groups taken together or separately. A significant relationship was found between moral judgment and self-concept, but no relationship was found between moral judgment and altruism. No significant differences were found in the correlations of moral judgment and self-concept or moral judgment and altruism when comparing the professional and paraprofessional trainees and graduates.

Hypothesis 1. There is no difference in the levels of moral development of professional counselors and trainees and paraprofessional counselors and trainees. The data analysis of the total professional group compared to the total paraprofessional group yielded a large difference, significant at the .0001 level of alpha error. Hypothesis 1 was therefore rejected. Table 2 provides information about this analysis.

Table 2

Analysis of Variance Testing Between the Defining Issues Test Mean Scores of the Professional and Paraprofessional Groups.

Source of Variation	D.F.	Sums of Squares	Mean Squares	F Ratio	Significance of F
Between Groups	1	4387.0	4387.0	54.5	0.0001
Within Groups	173	13932.2	80.5		
Total	174	18319.2			

Hypothesis 2. There is no difference in the levels of moral development among professional counselors and trainees. The group of professional counseling students and professional counselors was broken up into its three different subgroups and studied using the analysis of variance. Table 3 shows the means of the subgroups on the variable of the Defining Issues Test score.

Table 3

Means of the Defining Issues Test Scores for the Beginning and Ending Professional Trainees and the Professional Counselors.

Group	Mean DIT Score for Group
Beginning Professional Trainees	31.3
Ending Professional Trainees	28.9
Professional Counselors	33.6

Table 4 shows the results of the analysis of variance. The F

ratio of 2.4 is not significant, and therefore hypothesis two was accepted.

Table 4

Analysis of Variance Testing Between the Defining Issues Test Mean Scores of the Beginning and Ending Professional Trainees and the Professional Counselors.

Source of Variation	D.F.	Sums of Squares	Mean Squares	F Ratio	Significance of F
Between Groups	2	330.7	165.4	2.4	0.094
Within Groups	88	6043.0	68.7		
Total	90	6373.7			

Hypothesis 3. There is no difference in the levels of moral development among paraprofessional counselors and trainees. The group of paraprofessional trainees and counselors was broken into its three subgroups and scores were analysed using the analysis of variance. Table 5 shows the means of the subgroups on the variable of the Defining Issues Test score.

Table 5

Means of the Defining Issues Test Scores for the Beginning and Ending Paraprofessional Trainees and the Paraprofessional Counselors.

Group	Mean DIT Score for Group
Beginning Paraprofessional Trainees	21.0
Ending Paraprofessional Trainees	21.4
Paraprofessional Counselors	21.8

Table 6 shows the results of the analysis of variance. The F ratio of 0.049 is not significant, and therefore hypothesis three was accepted.

Table 6

Analysis of Variance Testing Between the Defining Issues Test Mean Scores of the Beginning and Ending Paraprofessional Trainees and the Paraprofessional Counselors.

Source of Variation	D.F.	Sums of Squares	Mean Square	F Ratio	Significance of F
Between Groups	2	9.4	4.7	0.049	0.352
Within Groups	81	7782.2	96.1		
Total	83	7791.6			

Hypothesis 4. There is no difference in the levels of moral development among the groups at different stages of training (i.e. professional and paraprofessional counselors as one group,

ending professional and paraprofessional trainees as a second group, and beginning professional and paraprofessional trainees as a third group). The two counseling groups were combined and the differences investigated. An F ratio of 0.719 is not significant, and therefore hypothesis four was accepted (see Table 7).

Table 7

Analysis of Variance Testing Between the Defining Issues Test Mean Scores of the Beginning and Ending Trainees and Graduates of the Two Programs.

Source of Variation	D.F.	Sums of Squares	Mean Squares	F Ratio	Significance of F
Between Groups	2	151.8	75.9	0.719	0.493
Within Groups	172	18167.4	105.6		
Total	174	18319.2			

Hypothesis 5. There is no relationship between the levels of moral development and the self-concept of the subjects. For this analysis three correlations were computed; one was with the total group of subjects, professional and paraprofessionals taken together; a second was with the professional group only; and a third was with the paraprofessional group only. Scores of the DIT and the TSCS were correlated and subjected to a test of significance. Table 8 provides the correlations. The total subject correlation was significant, and therefore hypothesis five was rejected. The professional group correlation was also significant.

Table 8

Correlation Coefficients on Relationships Between Moral Judgment and Self-Concept for the Total Sample and for the Professional and Paraprofessional Groups Taken Separately.

Group	DIT and TSCS Correlations
All Subjects*	0.1835 S=0.008 n=174
Professional*	0.2132 S=0.021 n=92
Paraprofessional	0.0023 S=0.492 n=82

*Correlation Significant at .05 alpha level

S = Significance level

Hypothesis 6. There is no relationship between the levels of moral development and the levels of altruism of the subjects. For this analysis three different correlations were computed: one was with the total group of subjects; a second was with the professional group only; and a third was with the paraprofessional group only. Scores on the DIT and the HDS were correlated and subjected to a test of significance. Data in Table 9 show that there were no significant correlations. Hypothesis six was accepted.

Table 9

Correlation Coefficients on Relationships Between Moral Judgment and Altruism Scores for the Total Sample and for the Professional and Paraprofessional Groups Taken Separately.

Group	DIT and HDS Correlations
All Subjects	0.0723 S=0.171 n=175
Professional	0.1542 S=0.071 n=92
Paraprofessional	-0.0740 S=0.253 n=83

S = Significance level

Hypothesis 7. There is no difference in the relationships between the levels of moral development and self-concept for the three pairs of groups (i.e. professional counselors compared to paraprofessional counselors, ending professional trainees compared to ending paraprofessional trainees, and beginning professional trainees compared to beginning paraprofessional trainees). For this analysis correlations were computed for each of the six subgroups. Table 10 shows the correlations between the DIT and TSCS scores and the comparison of the correlations between professional and paraprofessional groups.

Table 10

Correlation Coefficients Between the Defining Issues Test and the Tennessee Self-Concept Scale Scores for the Six Subgroups.

	Professional	Paraprofessional	Z Score of Difference
Beginning	-0.0408 S=0.405 n=29	-0.0815 S=0.323 n=34	Z=.1316
Ending	0.3075 S=0.038* n=34	0.1575 S=0.231 n=25	Z=.5662
Graduate	0.1987 S=0.155 n=28	-0.0034 S=0.494 n=25	Z=.6808

*Correlation Significant at .05 alpha level

S = Significance level

Differences in the correlations were reduced to standard scores.

No significant differences between correlations were found. Hypothesis seven was accepted.

Hypothesis 8. There is no difference in the relationships between the levels of moral development and altruism for the three pairs of groups (i.e. professional counselors compared to paraprofessional counselors, ending professional trainees compared to ending paraprofessional trainees, and beginning professional trainees compared to beginning paraprofessional trainees). For this analysis correlations were computed for each of the six subgroups. Table 11 shows the correlations between the DIT and HDS scores.

Table 11

Correlation Coefficients Between the Defining Issues Test and the Helping Dispositions Scales Scores for the Six Subgroups.

	Professional	Paraprofessional	Z Score of Difference
Beginning	0.0008 S=0.498 n=29	-0.3157 S=0.034* n=34	Z=1.226
Ending	0.0704 S=0.346 n=34	0.169 S=0.210 n=25	Z=.3374
Graduate	0.3284 S=0.044* n=28	0.1671 S=0.212 n=25	Z=.5884

*Correlation Significant at .05 alpha level

S = Significance level

Differences in the correlations were reduced to standard scores.

No significant differences between correlations were found. Hypothesis eight was accepted.

Demographic Data Analysis

Further investigations were conducted using the demographic information obtained from each of the subjects. One-way analyses of variance were run across the categories of sex, preferred counseling technique, and religious preference of the subjects on the variable of moral judgment (see Table 12). These analyses were conducted to detect any differences in moral judgment among the groups (e.g. Do the subjects who prefer a particular counseling technique have higher moral judgment than subjects who prefer another?).

Table 12

Analyses of Variance Testing for Differences in Mean Moral Development Scores Across Sex, Preferred Counseling Technique, and Religious Preference.

Catagory	F Ratio
Sex	4.529*
Preferred Counseling Technique	7.793*
Religious Preference	1.727

*Significant at the .05 alpha level

The difference in moral development between the sexes prompted further analysis. Two analyses of variance were run for the sexes with the group split between professional counselors and trainees and paraprofessional counselors and trainees. Table 13 shows the results of these tests.

Table 13

Analyses of Variance for Moral Development Mean Scores Across Sex and Split Between Professional and Paraprofessional Subjects.

Group	Mean Moral Development Score	F Ratio
Male Professional Group n=45	31.044	0.028
Female Professional Group n=47	31.340	
Male Paraprofessional Group n=19	22.550	0.479
Female Paraprofessional Group n=65	20.784	

No significant differences were found between the sexes when the professional and paraprofessional groups were split.

The differences in moral judgment between subjects grouped by preferred counseling techniques were also investigated. After elimination of groups with a sample too small to justify analysis, one group, behavioral counselors, was still significantly lower in moral development scores than the other groups (see Table 14).

Table 14

Mean Moral Development Scores for Counselors Preferring a Particular Counseling Technique.

Technique	n of Group	Mean Score
Client Centered	22	29.0
Behavioral	20	15.0
Eclectic	82	29.7
None	29	22.0

Further analysis indicated that 19 of the 20 subjects espousing a behavioral preference were paraprofessional counselors.

In a further analysis, moral judgment was correlated with age using the Pearson product moment correlation. The correlation for the total sample between age and moral judgment score was -0.0619 and was not significant. The same correlations were then run on the professional and paraprofessional groups separately. These results are in Table 15.

Table 15

Correlations of Moral Judgment Score with Age for the Total Sample and the Professional and Paraprofessional Groups Taken Separately.

Group	Correlation	Significance Level
Total Sample	-0.0619	S=0.208
Paraprofessionals*	-0.2270	S=0.020
Professionals*	0.2723	S=0.004

*Correlation Significant at .05 alpha level

The professional and paraprofessional groups taken separately showed significant relationships between age and moral development.

Demographic information was collected in order to investigate any differences in the groups. The total sample was composed of 63.6% females and 36.4% males (see Table 16).

Table 16

Sample Frequency Data on Sex of Subjects, Total and by Group.

Group	Male	Female
Total Sample	36.4% n=64	63.6% n=112
Paraprofessional	22.6% n=45	77.4% n=65
Professional	48.9% n=45	51.1% n=47

Table 17 provides the average age information for the total

sample and for the different subgroups.

Table 17
Age Information for the Sample and Subgroups.

	Total Sample	Professional Only	Beginning Professional	Ending Professional	Graduate Professional
Average Age	29.4	28.8	25.2	27.8	33.2
Range	17-60	19-56	19-36	22-42	24-56

	Paraprofessional Only	Beginning Paraprofessional	Ending Paraprofessional	Graduate Paraprofessional
Average Age	30.1	26.3	29.9	36.0
Range	17-60	17-60	20-51	24-60

Comparisons were also made between the professional and paraprofessional groups' self-concept. A difference was found between the two groups when this comparison was made. An F ratio of 6.542 was found which is significant at the .01 level. When the groups were split and the analysis run for paraprofessionals only across the training subgroups no significant differences were found. Small increases in self-concept were observed, however. The graduate subgroup of the professional counseling sample had a significantly higher self-concept than the two training subgroups of that sample. Table 18 shows the different groups and their mean self-concept scores.

Table 18

Mean Self-Concept Scores for the Six Subgroups and Results of Analysis of Variance Comparing the Subgroups Across Training Periods.

Group	Beginning	Ending	Graduate	Total Sample	F Ratio
Professional	343.8	353.9	374.0**	357.2	7.629*
Paraprofessional	341.8	343.3	350.4	344.3	0.471

*Significant at the .01 alpha level

**Subgroup significantly different

Table 19 shows the self-concept comparison between the professional and paraprofessional groups.

Table 19

Analysis of Variance Data Comparing Professional and Paraprofessional Groups on Self-Concept Scores.

Group	Self-Concept Mean	F Ratio
Professional	357.2	6.542*
Paraprofessional	344.3	

*Significant at the .01 alpha level

CHAPTER V

SUMMARY AND CONCLUSIONS

This study investigated the differences which exist in moral development between a sample of paraprofessional counselors and trainees and a sample of professional counselors and trainees. Also investigated were any changes which occur in a counselor's moral judgment as a function of training. The relationships between moral judgment and self-concept and moral judgment and altruism were also investigated. The sample was composed of six different subgroups: (1) paraprofessional counseling students beginning training, (2) paraprofessional counseling students in the final stages of training, (3) paraprofessional counselors with at least one year of experience as practising counselors, (4) professional counseling students beginning training, (5) professional counseling students in the final stages of training, and (6) professional counselors with at least one year of experience as counselors. All the subjects were students or graduates from either the Santa Fe Community College Human Services Aid Program or the Counselor Education Department of the University of Florida; both programs are in Gainesville, Florida.

Three instruments were used in the research: (1) the Defining Issues Test (DIT) which measures cognitive moral development, (2) the Tennessee Self-Concept Scale (TSCS), and (3) the Helping Dispositions Scales (HDS) which measures altruism. Each of these instruments were administered to each subject only once. The research design utilized

was quasi-experimental in nature and assumed that each of the subgroups previously described could be an adequate sample of each population. Thus the samples taken of the professional and paraprofessional populations are cross sectional in nature. The large sample size, at least 25 subjects in each subgroup, was used to help eliminate any random differences which might occur. It is assumed in the study that the subgroups are comparable directly within each group, as if they had been the same group and were merely tested at different stages in their training.

A statistical analysis of the results yielded F ratios to detect differences in the groups tested and correlation coefficients to measure relationships between the variables of moral judgment, self-concept, and altruism. In addition differences in moral judgment were investigated on the variables of sex, preferred counseling technique, and religious preference. A correlation was also calculated between age and moral development. Further, demographic information was analysed.

In summary the results obtained from the study are found below.

- (1) A significant difference exists in cognitive moral judgment between professional and paraprofessional counseling groups. Professional counselors appear to have superior cognitive skills where moral decisions are concerned.
- (2) No significant difference exists between the moral judgment of professional counselors and trainees at different levels of training.
- (3) No significant difference exists between the moral judgment of paraprofessional counselors and trainees at different

levels of training.

- (4) No significant difference exists between the moral judgment of all subjects (professional and paraprofessionals taken together) at different levels of training.
- (5) A significant positive relationship exists between the moral judgment and self-concept variables for the total sample and for the professional group. No such relationship exists, however, with the paraprofessional group.
- (6) No relationship exists between the moral development and altruism variables for any on the groups.
- (7) No difference exists in the relationships between the levels of moral judgment and self-concept for the six subgroups when the professional subgroup was compared to its corresponding paraprofessional subgroup (i.e. beginning students compared with beginning students).
- (8) No difference exists in the relationship between the levels of moral judgment and altruism for the six subgroups when the professional subgroup was compared to its corresponding paraprofessional subgroup (i.e. beginning students compared with beginning students).

Discussion

A large significant difference was found between professional and paraprofessional groups on moral judgment. This indicates that the professional counselors in all stages of training have greater cognitive skills in making moral decisions. This difference could be attributed to years of college education since Keniston (1970)

has reported that moral judgment is correlated with that factor. The lack of change over training for the paraprofessional group (see Table 6) seems to rule this out. There was also no significant change in moral development over training for the professional counseling group (see Table 4). The variability of the DIT score from beginning students to graduates (2.2 points) does however indicate a trend toward increasing moral development in the professional group. The dip in DIT scores for the ending professional student group may be a manifestation of Kohlberg's "Raskolinkoff Syndrome" which he has observed in college age populations. There was no significant difference found in moral development between the different levels of training when the professional and paraprofessional groups were taken together. Thus training itself can not be said to have had an effect on the moral development of any of the subjects.

The significant correlations between age and moral judgment are in contrast to the lack of change during and after training. As the demographic data indicate, there is an increase in the mean age of the professional and paraprofessional groups through the training process. Since moral judgment is significantly correlated with age and the mean age is different for the training groups some change in moral development over training could reasonably be expected. This dicotomy warrants further analysis.

A second interesting result is that the moral judgment of the professional and paraprofessional groups has the opposite relationship to age. Age and moral development had a significant positive relationship for the professional group. The paraprofessional group shows a significant negative relationship between age and moral

development. An adequate explanation of this result requires further analysis of the professional and paraprofessional populations. The results, however, of themselves clearly differentiate the professional and paraprofessional groups.

A significant relationship was found between moral development and self-concept for the professional group. No such relationship existed for the paraprofessional group. This finding serves to further separate the professional group from the paraprofessional group. The professional group also had significantly higher self-concept scores than the paraprofessional group (see Table 20). The professional counselors and trainees therefore were more skilled in judgments of a moral nature and felt better about themselves as a group. The paraprofessional group's mean self-concept score was well within the normal range, however.

No relationship was found between moral development and the altruism of subjects as measured by the Helping Dispositions Scales. The means of all the groups on the HDS were uniformly high which may be an artifact of the type of questions that were asked by the HDS. Counselors who consider themselves as helpers are less likely to admit to feelings which seem to go counter to that self-perception. As a result the scores on the HDS were so high that there was little room for improvement. The practical ceiling of this instrument was reached for most subjects, resulting in little sensitivity to group difference.

The hypotheses which compare the differences in correlations of the DIT with self-concept score and DIT with altruism between the professional and paraprofessional groups showed insignificant results

(see Tables 10 and 11). Since the relationships themselves between DIT with self-concept and DIT with HDS had low correlations, such a result is to be expected.

The difference found in moral judgment between males and females was probably an artifact of the data. The sex differences disappeared when the groups were split into their professional and paraprofessional components. The over representation of females in the paraprofessional group (77%), who were 2 points lower than the paraprofessional males on moral development, may have caused the difference to occur when the groups were combined (i.e. there is a larger percentage of female paraprofessionals in the total sample than there are male paraprofessionals). It may be interesting to note, however, that past research has shown a sex difference in moral development (Lickona, 1976). The difference in moral development between behavioral therapists and the others is explained by an uneven distribution of paraprofessional counselors into that category (19 out of 20). Since the paraprofessionals' moral judgment has already been found to be lower than the professionals' any group in which they are heavily represented is bound to have a low mean moral development score when compared to other more heterogenous groups.

The self-concept score analysis once again differentiates the professional from the paraprofessional groups. Both samples show changes over training but only the professional group has significant increases between its subgroups. The significant increase in self-concept over training for the professional group may point toward that program's ability to affect this personal variable. Such a conclusion is not, however, adequately supported by the data

collected. Further information about the groups and the changes in self-concept would be required before a definitive comment of the reasons for the differences found could be made. Regardless of this limitation of the data, the professional and paraprofessional groups are very different in their self-concepts.

Conclusions

There is a demonstrative difference between the moral judgment of professional and paraprofessional counselors. This would seem to validate the concern of many professionals about proper supervision of paraprofessionals at least where moral judgment issues are likely to be involved.

Neither professional nor paraprofessional training programs can be said to have affected moral development. While the professional subjects had higher scores than the paraprofessional subjects, neither program had any effect on moral judgment. This result shows that further research and program development is needed in the area of counselor training if moral development is to be an objective of counselor education.

The differences between the groups point toward the conclusion that different types of people select to become professional counselors or paraprofessional counselors. No one conclusive piece of evidence can be offered to defend this idea, but the weight of the many comparisons made between the groups during this study indicates that it is true. In a sense, the reasons for the differences are unimportant. The differences exist and must be taken into account when dealing with a counseling environment, if the best interest of

the client is to be protected. To the counselor educator the reasons for the differences are important but must wait further research for clarification.

Limitations

- (1) Without a control group it is impossible to effectively compare the training programs. A more extensive study would have included the community college students and other graduate students in non-counseling programs as comparison groups.
- (2) The quasi-experimental design while being parsimonious with time did not allow for the perfectly comparable groups which a longitudinal study would have allowed.
- (3) The results are limited to a comparison of the two counseling programs described in the study and should not be generalized beyond the samples.
- (4) The subjects were all volunteers and this fact may have biased the results. The samples may have an inordinately high percentage of motivated individuals.

Recommendations

- (1) Further study of the moral development of counselors is warranted with special emphasis upon how training can be designed to effect it.
- (2) Comparison studies need to be carried out to identify the components of the professional counselors' development which results in their higher moral development.
- (3) Paraprofessional and professional counselors alike need to

be cognizant of the differences which exist between them, take action accordingly, and thereby maximize the benefit such cooperation bestows upon the client.

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BIOGRAPHICAL SKETCH

Carl John Zahner was born March 1, 1948, the fourth of twelve children. He lived in many places in his youth but calls the British Isles his mother land. After attending public boarding school in England he attended Marquette University and received a B.A. Degree in Philosophy. During active duty with the United States Navy he spent a short tour of duty in the Vietnam war zone and was later transferred to shore duty on Guam in the Marianas Islands. While on Guam he attended the University of Guam and received a M.Ed. degree shortly before his discharge from the Navy. He is married to Sharon Anne Voelker Zahner and has one son, Peter John.

His professional interests include: research into counseling effectiveness, marriage and family counseling, and moral development.

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



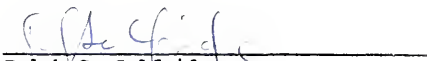
Elias L. Tolbert, Chairman
Associate Professor of Counselor
Education

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



Roderick McDavis
Assistant Professor of Counselor
Education

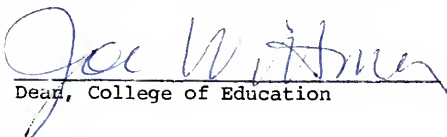
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This dissertation was submitted to the Graduate Faculty of the College of Education and to the Graduate Council, and was accepted as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

April, 1977



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